(24)

MINUTES

OF THE

BAPTIST STATE

SUNDAY SCHOOL CONVENTION,

OF

NORTH CAROLINA,

HELD IN

Raleigh, N. C., March 30th—April 2d, 1882.

RALEIGH, N. C.:
EDWARDS, BROUGHTON & CO., STEAM PPINTERS AND BINDERS.
1882.

Officers of the Convention.

President:

N. B. BROUGHTON, Raleigh, N. C.

Vice-Presidents:

Dr. W. D. WATSON, Rives Chapel, N. C.
D. H. GRAVES, Selma, N. C.
C. M. WILLIAMS, Asheville, N. C.
JOHN D. DAVIS, Beaufort, N. C.

Treasurer:

JOSEPH D. JOYNER, Raleigh, N. C.

Secretaries:

Capt. R. D. GRAHAM.
Prof. F. P. HOBGOOD.

PROCEEDINGS.

FIRST DAY—Morning Session.

Raleigh, N. C., March 30, 1882.

The Baptist State Sunday School Convention met in the First Baptist Church of Raleigh, at 9½ A. M. N. B. Broughton, Esq., called the meeting to order, when half an hour was spent in a service of praise and song led by Prof. W. F. Sherwin, an invited guest from Cincinnati, Ohio. The enrollment of delegates was then commenced, during which, on motion of T. M. Pittman, Esq., a committee of five was appointed to recommend officers for a permanent organization of this session. The committee reported the following:

For President, N. B. Broughton, Raleigh; for Vice-Presidents, Dr. W. D. Watson, Rives Chapel; D. H. Graves, Selma; C. M. Williams, Asheville; Jno. D. Davis, Beaufort; for Treasurer, Jos. D. Joyner, Raleigh; for Secretaries, Capt. R. D. Graham, Charlotte; F. P. Hobgood, Oxford.

The report was adopted.

The Secretaries were directed to complete the enrollment of delegates, and the same is as follows, to-wit:

Name.	Post Office.	Sunday School.	Association.
C. M. Williams,	Asheville,	Asheville,	Salem.
B. A. Spence,	Haywood,	Haywood,	Sandy Creek.
A. G. McManaway,	Louisburg,	Louisburg,	Tar River.
W. E. Bowers,	Brinkleyville,	Bear Swamp,	Tar River.
Rev. R. H. Marsh,	Oxford,	Hester's,	Flat River.
W. H. Holloway,	Raleigh,	2d Baptist Church,	Raleigh.
B. T. Hicks,	Williamsboro,	Island Creek No. 1,	Flat River.
E. B. Ferebee,	Camden C. H.,	Sawyer's Creek,	Chowan.
Prof. W. F. Sherwin,	Cincinnati, O.,	Mt. Auburn B. Ch.	

Name.	Post Office.	Sunday School.	Association.
R. H. Gower,	Clayton,	Mt. Moriah,	Raleigh.
James W. Feagan,	Carthage,	Carthage,	Sandy Creek.
D. H. Graves,	Selma,	Selma,	Raleigh.
*J. C. Scarborough,	Raleigh.		
*J. S. Allen,	Raleigh.		
*E. G. Harrell,	Raleigh.		
D. M. Melvin,	White Oak,	White Oak,	Cedar Creek.
T. L. Lasater,	Trade's Hill,	Trade's Hill,	Mt. Zion.
T. H. Street,	Mill Creek,	Mill Creek,	Flat River.
Rev. M. D. Jeffries,	Chapel Hill,	Chapel Hill,	Mt. Zion.
A. C. Sears,	Morrisville,	Green Level,	Raleigh.
*T. H. Briggs,	Raleigh.		
W. D. Upchurch,	Morrisville,	White Oak,	Raleigh.
Rev. A. D. Blackwood,	Raleigh,	Mt. Hermon,	Raleigh.
C. L. Williams,	William's Mills,	Mt. Pizgah,	Mt. Zion.
A. Theo. Cotten,	Morrisville,	Morrisville,	Raleigh.
Rev. T. Harrison,	Rockingham,	Rockingham,	Pee Dee.
L. R. Carroll,	Warsaw,	New Hope,	Eastern.
S. M. Carlton,	Warsaw,	Warsaw,	Eastern.
O. P. Middleton,	Durham,	Johnston's,	Eastern.
Rev. R. T. Vann,	Murfreesboro,	Murfreesboro,	Chowan.
*W. W. Holden,	Raleigh.		
*W. H. Pace,	Raleigh.		
*Geo. C. Heck,	Raleigh.		
*J. N. Holding,	Raleigh.		
*Rev. C. S. Farris,	Raleigh.		
R. C. Manship	Rockingham,	Cartledge's Creek,	Pee Dee.
B. B. Buffaloe,	Raleigh,	Milburnie,	Central.
N. G. Sanderford,	Raleigh,	Midway,	Central.
A. G. Betts,	Raleigh,	Inwood,	Raleigh.
J. F. McDuffie,	Fish Dam,	Patterson's Grove,	Mt. Zion.
Rev S. F. Conrad,	Lewisville,	Lexington,	Liberty.
Rev. F. W. Eason,	Newbern,	1st Baptist Church,	Eastern.
*J. M. Broughton,	Raleigh.		
J. W. Bivens.	Ames,	Meadow Branch,	Brown Creek.
Rev. N. R. Pittman,	Wadesboro,	Wadesboro,	Brown Creek.
Dr. C. Winston,	Franklinton,	Franklinton,	Central.
W. B. Smith,	Forestville,	Forestville,	Central.
Rev. W. B. Harrell,	Monroe,	Monroe,	Brown Creek.
Theo. Evans,	Fayetteville,	Fayetteville.	Cedar Creek.
R. F. Peterson,	Fayetteville,	Fayetteville,	Cedar Creek.
W. N. Jones,	Raleigh,	First Church,	Central.
J. S. Harper,	Henderson,	Henderson,	Flat River.

NAME.	POST OFFICE.	SUNDAY SCHOOL.	ASSOCIATION.
B. C. Moore,	White's Store,	Mt. Olive,	Brown Creek.
*Rev. W. R. Gwaltney,	Raleigh,	2d Church.	
Henry Harrell,	Raleigh,	New Hope,	Central.
B. F. Hester,	Oxford,	Enon,	Flat River.
A. C. Green,	Manly,	Manly.	Sandy Creek.
J. C. Wilson,	Merry Oaks,	Merry Oaks,	Mt. Zion.
Rev. T. H. Pritchard,	Wake Forest,	Wake Forest.	
Rev. W. Beavins,	Dover, N. H.		
N. B. Jones,	Apex,	Apex,	Raleigh.
A. T. Olive,	Apex,	Apex,	Raleigh.
W. P. Eaks,	Oak Hill,	Mountain Creek,	Flat River.
Rev W. T. Jordan,	Lumberton,	Lumberton,	Cape Fear.
*Geo. C. Taylor,	Raleigh.		
S. T. Hall,	Rolesville,	Rolesville,	Central.
R. D. Graham,	Charlotte,	Charlotte,	South Yadkin.
T. M. Pittman,	Charlotte,	Charlotte,	South Yadkin.
Dr. W. D. Watson,	Rives Chapel,	Rives Chapel,	Sandy Creek.
L. O. Lougee,	Durham,	Durham,	Mt. Zion.
R. T. Howerton,	Durham,	Durham,	Mt. Zion.
I. W. Durham,	Winston,	Winston,	Beulah.
E. T. Scarborough,	Raleigh,	Hephzibah,	Raleigh.
*S. O. Wilson,	Raleigh.		
Rev. J. S. Purefoy,	Wake Forest,	Wake Union Ch.,	Central.
Locke Craig,	Chapel Hill,	Chapel Hill,	Mt. Zion.
*John E. Ray,	Raleigh,	Cor. Sec. S. S. B.	
W. R. Dicks,	Raleigh,	Laurel Mission,	Raleigh.
F. P. Hobgood,	Oxford,	Oxford,	Flat River.
W. A. Hicks,	Henderson,	Island Creek No. 2,	Flat River,
C. M. Cooke,	Louisburg,	Louisburg,	Tar River.
J. M. Hilliard,	Coopers,	Cane Creek & Berea,	Salem.
Troy Poole,	Auburn,	Mt. Moriah,	Raleigh.
Rev. W. A. Nelson	Shelby,	Shelby,	King's Mountain.
Richard Peed,	Knap of Reeds,	Flat River Union C.,	Flat River.
Wm. F. Foushee,	Pittsboro,	Pittsboro,	Sandy Creek.
M. C. Walton,	Wilmington,	Masonboro.	Eastern.
Rev. C. C. Newton,	Herringsville,	Wells' Chapell,	Eastern.
M. L. Traylor,	Oxford,	Hesters,	Flat River.
B. D. Howard,	Berea	Mt. Zion,	Flat River.
W. G. Britt,	Grantham's Store,	Falling Creek,	Eastern.
H. F. Stone,	Grove,	Grove,	Mt. Zion.
P. H. Barber,		Cedar Fork,	Raleigh.
F. M. Ferrell,	Eagle Rock,	Hephzibah,	Raleigh.
C. H. Clark,	Carey,	Carey,	Raleigh.

NAME.	POST OFFICE.	SUNDAY SCHOOL.	ASSOCIATION.
W. B. Scott.	Morrisville,	Mt. Hermon,	Raleigh.
John Griffin,	Sutton, G'ville, Co.	Poplar Springs,	Tar River.
J. R. Wright,	" "	Poplar Springs,	Tar River.
Rev. A. D. Cohen,	Carthage,	Cool Springs,	Sandy Creek.
Dr. R. H. Lewis,	Kinston,	Kinston,	Eastern.
A. G. Bost,	Statesville,	Statesville,	South Yadkin.
Mrs. Lucy McLean,	Morehead,	Morehead,	Eastern.
John D. Davis,	Beaufort,	Beaufort,	Eastern.
R. C. Yarborough,	Milton,	Shiloh,	Beulah.
Rev. R. A. Moore,	Saxapahaw,	Moore's Chapel,	Mt. Zion.
E. Hocutt,	Hutchinson's St're,	Bay Leaf,	Central.
N. P. Stallings,	Roger's Store,	New Bethel,	Central.
Prof. W. L. Poteat,	Wake Forest,	Wake Forest,	Central.
R. B. Gaddy,	Polkton,	Polkton,	Brown Creek.
Mrs. R. B. Gaddy,	Polkton,	Polkton,	Brown Creek.
C. D. Whitley,	Wakefield,	Whitestone,	Raleigh.
Rev. G. S. Jones,	Missionary Agent,	American S. S. U.	
Rev. J. M. White,	Clayton,	Clayton,	Raleigh.
John G. Barbour,	Clayton,	Clayton,	Raleigh.
Miss W. A. Tomlinson,	Clayton,	Clayton.	
Calvin J. Jones, Jr.,	Leaksville,	Leaksville,	Beulah.
Alfred Smith,	Whiteville,	Whiteville.	Cape Fear.
G. P. Bostick,	Wake Forest,	Wake Forest,	Central.
M. H. Britt,	Falling Creek,	Falling Creek,	Eastern.
J. B. H. Knight,	Eagle Rock,	Hephzibah,	Raleigh.
P. C. McGugan,	Lumber Bridge,	Providence,	Cedar Creek.
Mrs. D. H. Graves,	Selma,	Selma,	Raleigh.
E. S. Moore,	Selma,	Selma,	Raleigh.
Rev. J. K. Howell,	Selma,	Selma,	Raleigh.
Mrs. J. K. Howell,	Selma,	Selma,	Raleigh.
J. L. Memory,	Whiteville,	Whiteville,	Cape Fear.
Miss Lula Stokes,	Maple Springs,	Maple Springs,	Tar River.
Miss Annie Boone,	Maple Springs,	Maple Springs,	Tar River.
J. A. Beam,	Double Shoals,	Bethel,	King's Mountain.
T. C. Britton,	Woodland,	Potecasi,	Chowan.
A. T. Howard,	Huntley,	Salem,	South River.
J. A. Maddrey,	Boykin's Va.,	Robert's Chapel,	Chowan.
J. B. Newton,	Gravel Hill,	Mt. Zion,	Eastern.
W. V. Savage,	Riddicksville,	Buckhorn,	Chowan.
M. J. Willoughby,	St. Pauls,	Great Marsh,	Cedar Creek.

*Members of the Sunday School Board.

The President in a few ringing and appropriate remarks, thanked the Convention for the distinguished honor conferred.

An eloquent address of welcome was then delivered by W. N. Jones, Esq., of Raleigh, who regarded the wonderful work accomplished by the Convention in its progress of seven years, as but the beginning of good things to come.

Rev. W. A. Nelson, responded on behalf of the delegates. He felt that there would be a profitable Convention, for it was evident that the Holy Spirit was with it. We must go back to our homes, lighting them up with the information and the spirit that we receive.

Prof. Sherwin was gratified at the deep-toned piety and brotherly love pervading these addresses, and realized that it was indeed good to be here. He brought fraternal greeting from the Sunday School Union of his city.

Rev. H. Hatcher, of Richmond, Va,, was then welcomed to a seat in the Convention.

On motion of Rev. W. A. Nelson, the cordial thanks of this Convention were conveyed to the Sunday School of Cincinnati for their words of love conveyed to us through their delegate, Prof. W. F. Sherwin.

At the hour of 11:30 A. M., the Introductory Sermon was preached by Rev. F. W. Eason, of Newbern, from Psalms cxxvi: 5—6. "They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him." It taught patience, perseverance, persistence. God expects every man to do his part, that is all.

Adjourned to 2:30 P. M.

AFTERNOON SESSION—THURSDAY, March 30th.

Convention met at 2½ P. M. After sacred music, led by Prof. Sherwin, and prayer led by Rev. J. K. Howell, the President announced the subject for consideration:

The Progress of the Work.

Rev. W. A. Nelson brought words of good cheer from the West.

Bro. L. R. Carroll from the East, spoke of the benefits of coming together to exchange thoughts and plans, and renew our strength through expressions of sympathy and good cheer.

Bro. J. W. Bivens thought the increasing interest manifested in the work by church members, a good sign.

Bro. C. M. Williams gave some details of the work done in the French Broad and neighboring Associations.

Bro. J. C. Scarborough thought that a complete revolution had been wrought in this State in the last ten years. Much was due to the excellent system of the International Lessons. The future was bright with hope.

Bro. John E. Ray, Corresponding Secretary State Mission Board, drew upon Bro. Dodson's encyclopædia for some parties found even in the high latitude of Sunday Schools: "Grumblers, who never work, and workers, who never grumble." But in spite of all obstacles and adversaries, the work moved bravely on. He then submitted the statistics, as gathered only from those churches and Sunday Schools in the various Associations corresponding with the Board of the North Carolina Baptist State Convention:

ASSOCIATIONS.	Churches.	Schools.	Evergreen.	Scholars.	Officers and Teachers.	Total.
Beulah,	28	22	6	1,414	135	1,549
Brier Creek,	22	9	1	474	58	532
Brown Creek,	29	22	4	1,374	165	1,539
Brushy Mountain,	36	21	1	1,077	101	1,178
Cape Fear,	61	41	20	1,774	248	2,022
Catawba River,	22	9	2	550	67	617
Cedar Creek,	31	27	5	1,359	165	1,524
Central,	19	24	19	1,986	224	2,210
Chowan,	68	77	20	4,083	660	4,743
Eastern,	59	55	29	3,304	440	3,744
Elkin,	14	6	0	223	33	256
Flat River,	26	28	8	1,702	184	1,886
Green River,	33	40	5	2,375	299	2,674
King's Mountain,	32	30	8	2,212	296	2,548
Liberty,	17	14	7	924	94	1,018
Little River,	15	12	2	633	79	712
Mt. Zion,	25	25	12	1,282	157	1,439
Pee Dee,	28	22	9	1,332	148	1,480
Raleigh,	40	42	24	2,881	221	3,102
Rocky River,	16	16	2	811	111	922
Sandy Creek,	34	20	5	1,105	140	1,245
South Fork,	16	10	4	493	79	572
South River,	20	12	2	690	72	762
South Yadkin,	20	21	12	1,149	158	1,307
Tar River,	48	44	20	2,829	330	3,159
Yadkin,	29	17	2	1,162	116	1,278
Total,	788	666	229	39,238	4780	44,018

Bro. Theo. Evans:

The Sunday School is doing a good work, still more zeal and faith are needed.

Rev. W. B. Harrell:

There is great encouragement from the new and growing interest manifested by adults in Bible study in his section, and their regular attendance upon the schools.

Rev. N. R. Pittman:

Was rejoiced that there was scarcely a member of his church not directly connected with the Sunday School work.

Bro. Ray:

Being called upon to explain the term *evergreen* in his report, said the term was applied to those schools which did not suspend for any portion of the year.

Bro. I. H. Street:

His Sunday School had at last become an evergreen. The sentiment against

the utility and worth of Sunday Schools had been very strong in his section, yet the light had dawned, and the mists of doubt must be dissipated.

Rev. Thos. E. Skinner:

Noticed the term *hard-shell* used by some of the speakers. Beware of the *sleepy-shell.* It is much worse. The Sunday School was the knife with which to break this shell. The Sunday School will not outstrip the church. The cream of the church is found in the Sunday School.

Prof. Sherwin:

Take away the cream and what is left but skimmed milk?

After sacred music, led by Prof. Sherwin, the next subject introduced was: *Difficulties in the way and remedies suggested.*

Prof. Royall:

Difficulties have been the making of men, and of institutions. Let us not fail to recognize the vital relation subsisting between the church and the Sunday School. The latter is often called the nursery. He preferred to call it a work shop for apprentices. The home work of the church is largely to be done, or at least organized there. It is more than a Primer School, it is a Bible School, pupilage should not be dependent on age. The Bible is an inexhaustible mine, the deeper we go, the richer we find the vein. The church cannot afford to ignore, as a church, this work which is peculiarly its own. The church must take the lead, and the school follow. The preaching and the work of each church should be adapted to those whom it was expected to reach. A great difficulty is also met wherever there is a failure to appreciate the influence of the home circle directly upon its contribution to the membership of the school. Make it a power for good. The little ones need this encouragement from those in whom their confidence is entire, at home and in the school, let this be the motto: *Be faithful.*

Rev. J. B. Boone:

Thought the main difficulty was found in the want of two M's, men and means. Material for Superintendents was scarce. Teachers could be trained, but without enthusiasm, they would amount to little. When one has determined to do his best, the battle is already half won. Laziness and ignorance are obstacles. Beware also of resorting to the *sensational.* The Athenians desired to hear or to tell some new things, but Paul preached the same gospel that had won him, and must win all who are the chosen of Christ. Beware also of the other extreme. Pic-nics might be indulged as a recreation, but souls were no more to be won by them than by church fairs. Keep the eye on the work in hand—teach the truth. Children are eager for information. Utilize this propensity, and delight them with truthful stories from the Bible. Dr. Broadus had even read the most wonderful portions of the Revelation to small children who listened with rapt attention.

Rev. L. R. Carroll:

Thought the demand of the age was for men of more faith. Faith gives the unconquerable *will.* Instance—Rev. Dr. Matthew T. Yates. In his first prayer meeting, more diffident than a school girl, he had grown to be a giant in the gospel work, and generation after generation in China would rise up to call him blessed. Go, teach faith, and have faith.

T. M. Pittman, Esq.:

Thought we did not undertake enough. Aim at conversion, and be satisfied with nothing less. After conversion teach them to observe all things whatsoever are commanded.

Rev. N. R. Pittman:

Would inculcate first a love of the Bible. Give it to the young just as early as their fresh minds can comprehend its simple story. How many lessons given then in faith, have in due time yielded a bountiful harvest. To teach the word effectually, we must study it diligently. We do not love it enough. We do not sufficiently appreciate the value of the immortal soul.

J. C. Scarborough, Esq., said:

That our Baptist hosts are largely a country people. Our work must be planned with this fact in view. Others had spoken of the want of *men.* He hoped there was no disposition to exclude the women. A Sunday School without a woman at work, would be rather a dreary place for him.

Bro. Boone said:

He had confined his remarks to men as the scarcer article of Sunday School furniture.

Bro. Scarborough:

Referred in pathetic terms to the influence of sacred music well rendered. We must enlist the women to make the singing a success. Let the voice of the music-teacher be heard in the land.

Rev. T. E. Skinner:

Called attention to the very *high standing* of most of the speakers of the day. He hoped the others would rally, and also come to the rescue of the noble cause.

Evening Session—March 30th.

The Convention met at 8 P. M., and after service of praise, was led in prayer by Rev. T. Harrison.

The subject: *Sunday School Music,* was presented by the President.

Prof. W. F. Sherwin:

Held that a most important point is a proper selection of hymns, uniting the dignity and devout spirit of the church with the young blood and life of the school. The pastor should have a voice in the selection of the school songs. No one doubted the propriety of this as to church songs, and yet six songs are sung in the school to one in the church. Lasting impressions are made upon the young by the songs they are taught. Beware then of improper and unscriptural sentiments even in sacred songs.

The selection should be a work for God. He is to be pleased, even before æsthetic tunes and ready sales of publishers are to be thought of. From his practical knowledge of music, he gave some advice upon the kind of instrument to select. As to the performer, the voice should be guided, but should not be swallowed up by the organ. A vocal leader is a necessity; and he is the best who does his work so well that he hides self in the music. It is emphatically a position for heart work. Sing from the heart. The singing should not be for public entertainment. The tune is a secondary consideration. The sentiment of the words is the *life* of the song, the tune but its body.

At 8:30 P. M., the subject of "Sunday School organization" was taken up. The speaker previously selected being absent, Rev. S. F. Conrad was called for.

He maintained that no one could properly organize a school who did not appreciate its importance. Organization is a necessity to all working bodies—without it, there can be no success. Archimedes would have moved the world, could he have found a fulcrum. It has been placed in our hands, and the Master, who gave it, has also left specific directions as to how he will have it used. It is moving the world. The glory is His. The Sunday School is the right arm of the church. It furnishes occupation and opportunity to all. Through it the world should be enlightened with a Bible education.

Bro. Sherwin being next called for, said:

He had no faith in Sunday Schools organized "in connection with the church," and illustrated the idea very happily by several similes. The School belongs, or should belong, to the church. The Pastor and Superintendent bear about the same relation to each other that exists between the President of the United States and the *General* of the army.

By all means get the mothers interested in their children's relation to, and progress in the school. That will yield better fruit than Christmas trees. Loving tact accomplishes wonders. Too much machinery is little better than none. If the starting and running of the machinery occupies the whole attention, what will become of the real work in hand?

The school is not a *nursery*. Give food suitable to the mental capacity of each pupil.

Rev. W. A. Nelson asked of the speaker:

How should organization be perfected between schools already existing, and how should new ones be inaugurated in destitute sections?

These questions he answered *seriatim:*

Organization must begin with *units*—first, the right men in charge of each school, then the influence of the several schools might be combined in more general organizations.

Question by President Broughton: Should unconverted persons be put in charge of the Music, of the classes, of the schools?

Answer: Not if you can help it. A sign board is a good thing of its kind, but a traveling companion, who has himself been over the road, is much better.

Supplement your lessons with an *appropriate* hymn. Closing *voluntaries* often dissipate the most impressive sermons. Don't jig people out of church.

Next question: Which is the better, large or small classes?

Answer. That depends. The peculiar talent, and acquired influence, of the teacher in a given class, must be considered. Large classes are generally much harder to hold together.

By request Prof. Sherwin closed the evening's session with a solo: "My ain countrie," a sacred song from Scotland.

SECOND DAY—Morning Session.

Friday, March 31st, 1882.

President Broughton called the Convention to order at 9½ A. M. After a service of praise and prayer, the topic appointed for the hour: "The Model Sunday School Teacher," was introduced, and the discussion opened by Rev. W. A. Nelson:

Is such a teacher an ideal only, or a real? He hoped there were real ones.

1. He must be able to teach with his *feet.* They must take him to the place appointed, and that too, in time. He would define punctuality to be fifteen

minutes before the time. "About the time" was probably somewhere between sunrise and sunset.

2. To teach with the *hands*. Shake hands with your class, not formally, but heartily. Don't offer a pump-handle, but a hand with a heart in it.

3. To teach with the *eye*. Let the class set the heart within.

4. To teach with the *head*—not empty, but full. Begin to prepare the lesson at least a week in advance, have the topic thoroughly considered and leave both paper and question book at home. Bring your Bible. The International Lessons give us the advantage of putting many heads together.

5. To teach with the *heart*. Without this all is vanity. Involution and convolution must precede evolution. Out of a full heart let the mouth speak.

These five points are attainable. The model teacher, therefore, is more than a simple ideal.

Rev. R. T. Vann:

To describe an ideal is not an easy task. The teacher must realize that he is an assistant, an adjunct professor. God is the principal. He has assigned the task, appointed the goal to be reached by whatever road we travel. That end is the conversion of souls.

2. But how can one teach what he has not experienced? Accept the truth in your own heart.

3. The teacher is himself a pupil. Show this to the class that you are searching after the truth, and to know the way of the Lord more perfectly. Keep them *up with you*, and don't fall into the predicament of the man who started to town leading his horse by the bridle, but found when he reached his destination, though the reins were still in his hand, the horse was left out of sight. He had let slip the bridle unaware.

4. Jesus is the Model teacher. Follow Him. You look in vain through His lessons for any authority or precedent for wasting time in idle disputations as to the length of the first six days of Genesis, &c., much less for the idle theories of modern *worldly-wisemen*.

5. Strive to understand the modes of thought actuating each member of your class. The machinist does best, who best understands his engine. Know thyself by understanding thy fellow man. Enter into their sympathies, and thus may you gain their attention to the one thing in which you are interested.

6. Speak as you feel. Do not fear a slip in your grammar. Formality to the winds, if it must be had at the expense of the truth presented in the most impressive manner.

7. The poor have the gospel preached to them. Be ye the preachers, but remember that He who sends you about His business is no respecter of persons. A young lady had thought to impress the terrors of hell upon her class by telling them they would find it very unrefined.

8. Pray for your class. Get near to God, and expect the class to go to Him with you.

9. Magnify your work. Your *Model* ceased not teach after His resurrection.

Our late Brother Wingate thought that souls should not be computed by earthly numbers. The worth of *one soul* had nothing this side of heaven to compare to it.

Rev. W. B. Harrell:

Urged the importance of patience upon the teachers. "Let patience have her perfect work." Like all good gifts this must come from God.

The next topic was: "The Primary Class."

Prof. W. L. Poteat, of Wake Forest College, opened the discussion.

Despotism, in church and State, does not condescend to give reasons for truths enjoined. There has been much dogmatic teaching, but modes have changed with the ages. The development of the mind is now more fully recognized. We should ascertain the most suitable means for this development. Education is as truly the development of the mind as growth is of the body. A dead piece of marble, to be hewn into symmetrical shape, is not a fit simile of the ever growing, and expanding mind of the pupil. Of whom is your class composed? Adapt the food to them. The more infantile the mind to be taught, the greater the care to get talent and tact peculiarly suited to the task in hand. Cast off material will not answer to make a good teacher for the infant class. Sympathy for childhood is requisite. At the same time preserve order.

The teacher for such a class should be thoroughly acquainted with Bible history—quick-witted and of ready speech.

The men who have done most for the world have been those who were most like women. And if the Infant Class teacher be a woman, she must be largely a man—*decided*, though gentle.

If not able to sing, he must have an assistant who can. Teach largely by illustrations—parables. Tell them the whole story of the plan of salvation, but in language intelligible to them.

Parents are primarily responsible for the religious training of their children. The school should aid, but not replace the parent. The Infant Class is the most difficult, and yet the most beautiful and promising in the school.

Afternoon Session—Friday, March 31st.

Convention was called to order by the President at 2½ P. M. Half an hour was spent in praise and prayer, after which interesting telegrams and letters were read from the following brethren, regretting their inability to attend, and bidding the Convention Godspeed: Rev. C. Durham, Dur-

ham, N. C.; A. C. Dixon, from Richmond, Va.; Wm. Henry Strickland, Greenville, S. C.; W. P. Blake, Weldon, N. C.; H. A. Brown, Winston, N. C., and J. M. Hamlin, Brevard, N. C. The messages from brethren Durham and Dixon embraced the following references to the Word: Col. ii: 5, iii: 16; 1 Thess. iii: 11; 2 Thess. iii: 1.

Rev. W. A. Nelson was appointed to prepare the answer of the Convention to the messages, and reported the following: Dan. x: 19, and Ps. cxxvi: 3.

The topic, "Week-day work of the Sunday School Teacher," was introduced, when Prof. W. F. Sherwin said:

In the choice of what is best to do, common sense is as requisite here as anywhere else. His object would not be to entertain an audience, but, if possible, to submit some practical suggestions. He had heard the world divided into three classes: Sinners, Saints, and the———family. Sunday School Teachers might be divided into *good teachers*, and those who only come as lookers on, neither imbibing nor imparting opinions. Even ministers had been heard from who thought they could preach as well from any given text *impromptu*, as after diligent study to understand it. Doubtless *they* could. Such men would undertake to get *baptism* out of any text that might be assigned them. One had preached from the "Ninety and twenty knives" used in rebuilding the temple. The text was given him after the singing of the 2d Hymn, and after many fruitless digressions backwards and forwards, he finally struck the happy idea that it must have been intended that those knives should be kept in reserve to *cut holes in the ice* for baptisms in the dead of winter. Such self-confidence was apt to come to grief Good work requires time to do it. During the week begin early to prepare the lesson. Many applications will suggest themselves during the week. The International Lessons contain a daily selection of Bible readings, leading up to the lesson, and making clearer the central truth.

Digest the thoughts in the performance of daily secular work. The habit would keep one on the *qui vive* for happy illustrations. If the illustration needs itself to be illustrated, forbear to use it.

Blackboard artists were next considered. Highly wrought landscapes, &c., were ridiculous, for this purpose, since they assumed for themselves the importance that could properly be given only to the truth of the lesson.

Commentaries are useful, but not to be taken as the foundation upon which we prepare the lesson. First read the text and context, digest it, make your own conclusion, and compare them with those of other *thinkers*. Then determine which to accept, modify, reject. Pray during the week. Get the lesson and live it. You hold your minister to a certain line of work and conversation. By what line do you measure your own? Is there one kind of christianity prescribed for ministers, and another for the disciples?

Much teaching is really lost for want of knowledge of the class—their individual peculiarities, their sympathies, the home influence operating upon them, &c.

Consider also their *business life*, whether in case of the child, or the adult. Don't depend on patent medicines. Make a personal diagnosis, and prepare your potion.

What are their literary tastes? Beware of modern pictorials—how many of them, alas, are the peculiar angels of Satan. Visit them during the week, and become as thoroughly acquainted as you can. Formal visits amount to nothing. Take your heart with you and bring theirs away. Parents are thus often reached through their love for their children.

As the speaker was about to conclude, the following questions were thrown to him, and answered in too rapid succession to preserve the names of the interrogators:

1. What do you think of giving elementary musical instruction on Sunday?

Answer, There is time enough for that during the week.

2. What of Sunday School Teachers visiting a saloon, and drinking beer therein?

Answer. I would rather he wouldn't do it, but there are some things still worse, as lying, cheating, back-biting, *et cetra*.

3. Can a Sunday School Teacher be of any use, who is addicted to the use of tobacco, liquor or opium?

Answer. If a man will, he may eat garlic, but I would rather he should not come near me for sometime thereafter.

4. The best way of appointing men to establish mission stations?

Answer. The Institute should prepare the teacher—send him not from a Convention, but from the nearest organization to the point that it is desired to reach.

5. What do you think of Sunday School pic-nics and Christmas trees?

Answer. Very good things in their place.

6. The best way to get the school to imbibe the sentiments of the sacred songs?

The answer to this was not caught by the Secretary,

7. Should Sunday School workers attend theatres and balls?

Answer. Oh yes, by all means, if it creates and encourages spiritual thoughts. Don't forget to ask your pastor to go along with you.

8. Should the Superintendent, or the class, choose the teachers?

Answer. The class, if they be adults. If not, then the combined wisdom of the Superintendent and his corps of teachers and officers.

9. How is the Superintendent to get rid of poor teachers?

Answer. First, by making them better. Second, when that proves a failure, get a proper substitute.

10. How shall we remove the idea of teaching spelling and reading lessons in the Infant Class?

Answer. If that is their only opportunity of getting such lessons, teach them there.

11. Who should illustrate the black-board lessons?

Answer. The best man.

12. How may teachers get rid of a poor Superintendent?

Answer. Make him better. If that fails, get your pastor to talk to him. If every thing fails to improve him, get another.

13. How may the many interruptions during the session be avoided?

Answer. By avoiding them. Let all things be done decently and in order. Put off distribution of papers, books, and making announcements, &c., till the lesson is over.

14. Should the pastor have a class?

Answer. Ordinarily, no. It is more likely that his usefulness will be best brought to bear in the school by keeping a general oversight.

15. How long should the teaching of an ordinary lesson continue?

Answer. Say 30 minutes.

16. What shall we do with persons who come, but do nothing?

Answer. Find out what is the matter, and pray for them.

17. Should the general Roll of Members be called?

Answer. Yes, in a small school.

18. What to do with Sunday School workers who sell secular newspapers on Sunday morning?

Answer. You cannot prescribe a cast-iron rule. Let him that is without sin cast the first stone.

19. Can a school be profitably reduced to two classes?

Answer. Yes; provided all but two teachers are worthless.

Bro. John E. Ray then read the Treasurer's report. See Appendix.

Adjourned.

Evening Session—Friday, March 31st.

The Convention met at 8 o'clock in the Second Baptist Church, and was called to order by the President. After service of song and praise, the subject: "The Aim and Scope of Sunday School Work," was opened by Prof. W. F. Sherwin:

Too many people forget that the Sunday School *is* based upon Scripture, and rather regard it as a place to entertain children by singing and otherwise.

(1.) It is not a substitute for home religious training. Deut. vi: 6—9. Here you find the school, evening prayer, morning prayer, and *doing* like a christian, as well as *looking* like a christian. It calls for a christian home, which no school can take the place of.

See Prov. xxii: 6. Here is another element, a training rather than an educating. Let the school assist the family, but never usurp *its sceptre*. Deut. iv: 9. Religion is not an insurance policy, laid away and payable at death, but it is activity, energy.

Ephesians vi: 4. The duty of fathers. Neither the school, nor the mother, can fill all duties due to the little ones. This is generally turned over to the mothers, because '*we* haven't time.'

(2.) The school is not a substitute for the preaching service. The Saviour has ordained the preaching. Do your children attend it? The children do understand the sermon, to say nothing of the sacred influence thus brought to bear early upon them. Let them go and hear for themselves without having their minds prejudiced by fault-finding reports of it.

(3.) It is not a substitute for the other religious meetings of the church. How early may they attend parties? Which is the greater strain upon their *physique*, parties, or prayer-meetings? See now, Nehemiah, chapter viii. Here is an account of a most interesting School. The Sunday School is a department of work in the church of Christ, where the word of God is taught for the purpose of bringing souls to Christ, and up-building them in Christ. The work does

not end with conversion. It is then that they begin to appreciate it. Don't despair when you have sown the seed in faith. Another may reap, but the *Master* will not forget the sower, when the harvest comes. The word shall prosper. Do you need to know any more about the word of God? If so, then you ought to be in the Sunday School.

Dr. Thos. E. Skinner:

The school is a corrective of the future, the seeds of which we see springing up already. We want more hard sense in it.

(2.) There is a common sentiment that the next generation is to have a better general education, and under the cover of science, &c., &c., objection is made to the old paths. Some are trying to believe there is no hell. The Sunday School is the place to correct this perversion of the truth.

Prof. Sherwin, by request then rendered the sacred song "Ninety and Nine."

Dr. W. A. Nelson and Dr. T. H. Pritchard followed in congratulatory remarks upon the happy manner in which Bro. Sherwin had illustrated his positions on the topic of the evening. Bro. Pritchard said that he himself preached the Gospel, but Bro. Sherwin went farther—he sang it also. Sacred songs make lasting impressions upon the hearts of the young. Christian mothers realize this.

By request Prof. Sherwin then recited a poem, including the singing of the hymn: "Rock of Ages," and showing its strong hold upon persons of every age and disposition.

THIRD DAY—Morning Session.

Saturday, April 1st, 1882.

The Convention met again in the First Baptist Church, and was called to order by the President at 9½ A. M. Service of praise and promise was continued to 10.

An invitation was extended to the Convention from Prof. Burwell to visit Peace Institute, at 4½ P. M., and was accepted.

The topic of the morning: "The Management of the Sunday School," was, by appointment, opened by Prof. W. F. Sherwin:

Who is responsible for this management? Emphatically the church—not a part, but the whole church. He then put to the audience the question, who is the first officer in the Sunday School?

This elicited a divided response, but upon further explanation, the speaker's position was accepted, that the pastor *outranks* the Superintendent. The question was then put to the speaker, whether it would make a difference where there was only one pastor, but several churches and schools?

He thought not.

What kind of a man should the Superintendent be?

A church member to begin with, but he must also be a *christian*—full of the Holy Ghost—active, and good-tempered. Yes, just as steel is good-tempered, *holding an edge*, as well as able to control self. Also, a man of tact, which involves common sense, and how to apply it; fond of children, yes, even grown-up children; possessing personal magnetism, and that charity which covers a multitude of sins, rather than delights to expose them; liberal handed; possessing executive ability, knowing how to organize and select the proper materials.

The Assistant should be in every way as capable as the Superintendent, for he is chosen to *fill* his place upon an emergency.

Rev. J. K. Howell:

Thought that when it came to a question of removal, it was the church which should act—being superior to both Superintendent and pastor.

Bro. Sherwin:

Held that what the pastor did should always be in the name, and by authority, of the church. But to avoid such contingencies, preserve harmony and unity from the out-set. The Superintendent having been chosen to do this peculiar work, should enjoy the cordial co-operation of the church and pastor. Again he would repeat the simile of the relation between the President of the United States and the General of the army as representing that between Pastor and Superintendent. The President is not the General of the army, and yet the General must act in accord with him, or be superseded. The soldiers look to the General.

Bro. R. T. Vann then asked the speaker's views upon making choice of a Superintendent?

His answer was that generally men found their own level in this world. We

must not choose for their money power, or any other influence. Careless nominations of personal favorites did much harm. It is no place for nepotism.

Bro. Cohen asked who should be the electors?

Answer. Those whom the church authorizes. Our Baptist churches being each a sovereign body, would have diverse modes, but he thought the church should, whenever the occasion demanded it, heroically exercise the veto power. It was best that the nomination should virtually, at least, come from the church.

Bro. Nelson being called upon to state any objection to this plan that might occur to him, said:

That it could only come from indifference on the part of the church.

Bro. Harrell:

Submitted as his experience that the churches, generally, took no part in the choice of school officers.

Rev. J. M. White:

Thought that while it may *appear* to be working this way, it was in fact the church members who were working in the Sunday School and that was the church at work.

Bro. Sherwin:

Thought this did not altogether fill the measure of the church's duty as a body.

Bro. Pritchard:

Thought that the greatest difficulty with us is, that the majority of church members hold aloof from the Sunday School, whereas it should be peculiarly the work of the church, and he hoped that he might yet see the churches taking hold of this as cordially and energetically as of any other department of its work.

The President:

Congratulated the Convention upon the thoughts brought out upon this topic, and predicted as a consequence that the Raleigh Sunday Schools would at their next election make a new departure, and the churches would choose the Superintendents. The school should have the best man attainable, and the church was the better judge in this matter. The standard has been raised this morning. Let all Superintendents strive to attain unto it.

Bro. Cohen:

Knew men in his field who were up to the standard, and yet those very men doubtless felt discouraged as to their fitness. There was a Model Teacher whom it was safe to follow. It is Jesus, *the Master*, and "follow me," is His command.

Rev. James S. Purefoy:

Thought most of the difficulty arose from an error of long standing, which, however, was now in progress of constant correction. It was a failure to realize that the church itself is a Bible School. The Sunday School should be the church at work. His conclusion, after mature deliberation, was that the Jewish Synagogues were *Sabbath School Houses.* The Saviour doubtless had a *Sabbath* School education, and the New Testament gives us glimpses of his teaching there. You may also find the Apostles after Him, occasionally teaching there, as in Acts.

The synagogue is a profitable topic for our consideration.

The Convention then united in the singing of the sacred song: "Work for the Master."

This question was then propounded to Bro. Sherwin: Where no brother can be found to take the place of Superintendent, what are your views as to having a sister act in that capacity?

Answer. It is a shame upon any community in this land, that cannot afford a man who is willing to try to fit himself for the place. Such a church, if there were any male members, hardly deserved the name of church.

Bro. Purefoy:

Then gave an instance from South Carolina, of a church in which there was not, after the war, a male member, and the women had carried on the work.

Bro. Broughton:

Then gave an instance where there was not a christian man in the community to do the work—and a godly woman was in charge of it.

Bro. Nelson gave a similar instance.

Bro. Gwaltney:

Knew of a godly woman who carried on such work largely through her influence with her husband, he opening the sessions, &c.

Bro. Sherwin:

Could to all such say, God bless you.

To the question, Is it a shame for a woman to speak in the church?

He would answer that he thought it was in Corinth, but hardly in Raleigh. The places were different, and so were the women. Let us be sure that the end aimed at is the glory of God. He did not yearn to see a woman take a man's place. He was glad that his wife had not taken the platform. But God will be glorified in the earth. Beware how we hinder it.

Next in order came "Bible Photographs of the Sunday School Work."

Bro. Sherwin read :

Matt. xxviii: 19. Teaching is commanded. It is specific, preaching is generic.

See Eph. iv : 11, 12 : and Isaiah liv : 13. The work is divinely ordained.

2 Timothy ii : 2. Faithfulness and ability.

2 Timothy iii : 16. The *Old Testament* is here commended to our careful and prayerful investigation. You will find that it has ten times as much about the Saviour in it as the New.

Matt. xxviii : 20. This answers the question : What shall we teach ? There are no *provisoes* there. Is a thing commanded ? Then teach it. It is essential to *obedience.*

Ps. lvii : 13. Transgressors are to be warned.

Ezekiel xxxiii: 11, and Acts v : 42. Preaching *and* teaching.

Col. i : 28. The building up.

Rom. ii : 21. Preparation is here enjoined.

Ezra. vii : 10. He prepared the heart, lived the lesson and then taught it.

2 Timothy ii : 13. How can we rightly divide unless we study to know the parts ?

James i : 5. Notice the word *shall.*

Rom. viii : 26, and Jno. xiv : 26. The guidance of the Holy Spirit is promised.

Isaiah lv : 11. God's purpose shall be accomplished.

James v : 20. The reward will not be lost.

Dan. xii : 3. Every teacher will be remembered.

Hymn : I would love thee, oh my Saviour.

A. M. McPheeters, Esq., Superintendent Penitentiary Sunday School, invited the Convention to attend its services on Sunday afternoon.

Thanks were extended for the invitation, and the President appointed the following delegates to address the school on the occasion: Brethren Boone, Gaddy, Poteat, and Sherwin.

Brethren Nelson, Carroll, Williams, Graham, Vann and N. R. Pittman were appointed to address the Sunday School of the Second Baptist Church.

The following appointments for preaching on Sunday were announced by the committee :

First Baptist Church, 11 A. M., Rev. W. A. Nelson.
Second Baptist Church, 11 A. M., Rev. R. T. Vann.
Second Presbyterian Church, 11 A. M., Rev. J. B. Boone.
Edenton Street M. E. Church, 11 A. M., Rev. N. R. Pittman.

An invitation to visit the State Museum was extended by authorities in charge.

On motion of Rev. J. M. White, of Clayton, it was recommended that a Sunday School Institute be organized in each Association in the State, to teach *teaching and organization.*

Afternoon Session—Saturday, April 1st.

The Convention met at 2½ P. M., and Rev. F. W. Eason, of Newbern, was called to the chair.

After service of praise, the Convention was led in prayer by Bro. T. M. Pittman. The chair announced the topic for the hour: "Development of Missionary Giving."

Bro. J. C. Scarborough opened the discussion:

The most formidable obstacle here, is ancestral worship. Our people are jealous of innovation upon the customs of the fathers. We see this in the refusal of many to give anything, because that was a way their parents had, and strange to say, it is even followed, in making, or rather in refusing to make a choice of the church with which they would cast their lots.

How many, alas, had to be importuned like the unjust judge, and only gave lest the applicant by continual coming weary them. Then, begin right. Start with the child and let the habit grow with its growth.

Some had first to be convinced that the object in behalf of which aid was sought was the Lord's work, e. g., theological seminary endowment, &c., &c. Others would not readily admit that the Bible could benefit or save the Chinese.

The people need information on these subjects to elicit their interest and sympathy. The school should be kept posted as to what each Missionary is doing, and the characteristics of the various peoples among whom they are laboring. How surprised many people are to learn that *gentlemen* of character, intelligence, and literary tastes exist even in China.

Give them also the personal history of the Missionaries themselves. Who does not remember the profound interest excited for the cause by the contributions of the Rev. Dr. M. T. Yates to the *Biblical Recorder.* The minutest details were relished by all, old and young, learned and unlearned.

The sources from which we may get this information are periodicals, private letters, and whatever is within reach. Take a lesson from the way political executive committees conduct a campaign.

Cultivate systematic giving. Get your money openly and above-board, the

contributor having the same object in giving, that you have in asking. Paul provoked one church to giving by telling it how well another had done. We may safely follow the precedent, and compare school with school.

Don't forget the parents Circulate among your Sunday School literature the lives of such men as Judson. They leave lasting impressions, and lay hold upon the hearts of the parents as well as of the children.

The next subject was: "The conversion of souls the great object of Sunday School labor."

Rev. J. B. Taylor:

Thought that all other things about the Sunday School were to this object but as scaffolding to the building. This age has added many attractive aids, but it admitted of a query, whether the end was more readily accomplished. He would not condemn the new without a hearing, but the old would not be forgotten when the final account was rendered. The temptation now is to forget the end through the glitter and glare of the means.

Sentimentalism is not a part of the christian religion. Calling the young *the lambs of God* without conversion, is not warranted by scripture, and not according to our old landmarks. Sentimentalism might aid in impressing old truths, but do not use it to *add* to the word of God. Work for the conversion of children, as well as adults. Here there is great danger of mistakes, e. g., by appeal exciting them beyond reason to come forward for the prayers of the church. A young christian life may be thus destroyed for any future usefulness by being thus brought into church without any knowledge of conversion or faith.

Give them loving thoughts of the Lord Jesus. The terrors of the law suit better those who can appreciate them. Be wise as serpents, and harmless as doves. There are many cases of the conversion of very young children, but there are also sad mistakes made as to others, due to the want of care upon the part of the churches. Speaking upon short notice, he threw these thoughts out to be sifted, and concluded by saying that, while he admired so much that was true about the work, he protested against all that might mislead.

Then followed the sacred song: "Working, Oh Christ, for Thee."

The next subject was "The Teachers' Meeting."

By request Rev. W. A. Nelson took the platform, when the following questions were thrown at him, and answered *seriatim:*

1. What should be the work of the Teachers' Meeting?

Answer. To get better *teaching*, drawing out each teacher to his best. If you have successful teachers, discover the secret and utilize it. Also ascertain the relation between teacher and teacher, and Superintendent.

2. What is *better* teaching?

Answer. An improvement upon the present.

3. How often should this meeting be held?

Answer. Say, once a week at least. Let them be social, as well as devotional.

4. Who should conduct the Teachers' Meeting?

Answer. Sometimes the Superintendent; if you can do better, make a special appointment.

5. What about Union Sunday School Teachers' Meetings?

Answer. That depends on circumstances, and is hardly included in the scope allotted to this session.

6. How are they to be kept up in the country?

Answer. Agree upon a central point. In the winter, meet at night. In summer, &c., it might be held just after divine service.

7. Suppose you cannot have it once a week?

Answer. I am unable to suppose that.

8. Should pupils be invited?

Answer. Yes, if they so desire. It is a normal school.

9. Is there a choice of time?

Answer. Yes, to be ascertained by consultation.

10. How can they be made interesting?

Answer. In various ways, dependent upon the tact of those who control them. Let it be the art that conceals art.

11. Should it be a place to talk over all the affairs that appertain to the school?

Answer. Yes, occasionally.

12. Should it be done by questioning?

Answer. Yes, with as much variety as may be had "decently and in order."

R. D. Graham, Esq., called attention to the invitation extended the Convention by Mr. McPheeters to visit the Penitentiary Sunday School:

He had accepted such an invitation on the previous Sunday, and found that the faithful teachers who had this work in charge, had already accomplished a work that should be gratifying to every christian in the State. The delegates should see for themselves to realize how much might be accomplished by faith-

ful effort, even in the most difficult field. The light of the gospel had illumined the prison.

The Roll was then called in order to verify the list.

Adjourned.

Evening Session—Saturday, April 1st.

The President called the Convention to order at 8 P. M. Praise service conducted by Prof. Sherwin; prayer by Rev. O. L. Stringfield.

The order of the hour was dispensed with, and a "Sunday School Workers' Experience Meeting" substituted for it; speeches limited to five minutes:

Rev. W. A. Nelson was called for and said:

He had gained great profit from this session—not only from things said, but also from things seen. This meeting is largely in advance of the one held last year. The cause was advancing in the good Old North State, and he rejoiced to see it so happily illustrated here. The presence of Brother Sherwin, with his ripe experience, ready tact, and great ability, would be long and gratefully remembered.

Rev. W. B. Harrell:

Thought that we had got at the best theories as to the work. It remained now to go home and put them in practice. He feared that many teachers had no object at all in view.

J. C. Scarborough, Esq., gave as his experience:

That our teachers generally were earnestly striving for the mark that had been set. This Convention had gone far beyond others, and was in large measure a Teachers' Institute. The high standard had somewhat discouraged him, as unattainable, but upon more mature reflection, he thought it best to strive to be perfect. It was a happy thought that the pastor was over the school, as well as over the church. We have had the ideal teacher eloquently presented, but even the speaker who showed such appreciation of him, did not confess that he was such an one. Let us all follow *the Master.*

Bro. L. R. Carroll:

This was not the first time his strength had been renewed by a visit to this spot. Glorious results must follow this meeting for Jesus, our Lord, was in it. Sow in faith, and sow early. Instance: Moses, Timothy, &c.

Thos. M. Pittman, Esq., asked of Prof. W. F. Sherwin, what special instructions he thought should be given in the Sunday School to new converts?

Answer. Do not require too much at first. Have regard to age. The evidences of conversion are also to be judged by this rule.

Bro. Sherwin being asked if he had taken in anything, said:

Yes, much. That North Carolinians might be slow to take hold of a new thing until convinced of its utility, but their grasp was a vigorous one. Its utility being made to appear, they stuck to it, and if possible, would improve upon it. He had been met as cordially as heart could desire, and regretted that many of his Northern friends were not here to have their eyes opened. The fraternal spirit and dispatch of business this week, could not be excelled, and he doubted if it had yet been equalled in Ohio. The peculiar need of the schools is to understand that the work is Christ-like, and altogether for Him. We must bring it to perfection largely through more thorough organization. Sanctified common sense would accomplish this. That joined with hard work is worth more than experience meetings. Don't overlook the Christians among the little children. There were many such, and it was a bad plan to wait till they arrived at years of discretion, so-called.

Bro. John E. Ray moved that the clerk be allowed the usual fee. Adopted.

Bro. Nelson moved that the clerk be instructed to print as many copies of the Minutes, as the funds contributed will pay for. Adopted.

Bro. T. H. Briggs, Jr., moved that the heartfelt thanks of this Convention are hereby tendered to Bro. Sherwin for his attendance, co-operation, and timely suggestions. Adopted.

Bro. R. T. Vann moved that the thanks of the Convention be tendered to the churches and homes of this city that have been opened to us. Adopted.

Bro. W. F. Sherwin thanked the Convention for this expression of love for him. He appreciated it, for as he had already intimated, every thing here had conspired to convince him of its sincerity.

SUNDAY.

Large congregations attended the Sunday School exercises, and the preaching of the word.

Afternoon.

At 2 P. M., a large number of the delegates attended the Sunday School in the Penitentiary. The corps of teachers is composed of members from various evangelical churches in the city.

At 4 P. M., a Sunday School Mass-Meeting was held in the First Baptist Church, and was addressed by brethren W. F. Sherwin and R. T. Vann. It was largely attended, and successfully demonstrated that the Bible may be made very interesting to the youngest pupils. Bro. Sherwin selected the xviii chapter of Matthew, first four verses, which were readily comprehended, learned, and recited by the small children present. They gave marked attention to his address, and also to that of Bro. Vann.

Evening.

The services were opened by the singing of two or three hymns, after which prayer was offered by the Rev. Dr. J. M. Atkinson, of the 2d Presbyterian Church of Raleigh.

Prof. Sherwin's lecture was: The Bible and how to make it interesting:

He thought people were too much disposed to read it in patches. This was not the way to find the Spirit of the Book. The young may be interested in it:

1st. By showing them how it is constructed, simile: two continents connected by submarine cable; two rooms connected by folding doors. The connection is direct, as voice answers to voice.

2d. Give them a rule by which they can recollect the number of books in *the Book*, e. g., in the N. T.: 3x9—27; in the O. T.: 3, 9.—39.*

3d. The arrangement of these books is quickly caught by use of this simple *formula*, which may be uttered somewhat like the *scale* in music, giving the short dash half the *quantity* of the long dash.

5————12
5—5——12
5—14——8

Explanation.—Above the division mark, Old Testament Book: Pentateuch, 5; Historical, 12; Poetical, 5; Major Prophets, 5; Minor Prophets, 12. Below the division line, New Testament Books: Historical, the first 5; Pauline Epistles, say 14; General Epistles and the book of the *Revelation*, 8.

4th. Method for remembering the names of the Minor Prophets: Take the first two letters in each, arrange in their order, and inflect the voice *ad lib.* He called it Choctaw poetry, thus:

Ho—Jo—Am.
Ob—Jo—Mi—Na.
Ha—Ze, Ha—Ze—Ma.

5. The family and the class may be interested in the drill of readily finding certain books and texts. It might serve them a good turn when called on in public. Opening the Bible about the middle, you light upon one of the Psalms, or open half way to the left, and you will find 2d Samuel. Open it half way to the right, and you will find Matthew.

To find Ruth; Joshua, Judges, Ruth.

6. Diagram for remembering number of books, authors, and the time covered by them:

6 ⎫ Books.
3 ⎬ Authors.
1 ⎭ C—M. to J.

Explanation.—66 Books, 36 Authors, 16 Centuries from Moses to John.

We should read from the Bible daily—a verse at least. Did not think reading the Bible through for a reward or premium, worth much, but it was better than nothing. Light up Scripture by Scripture. One text will explain another, and by this we can *multiply the light* of a text till it becomes a great head light. Cultivate the habit of *exactness* in quotation. Study the peculiarities of authors, e. g. Peter speaks of the cross as a *tree*. Paul always call it a cross. We should quote *all* of a text, not a part of it. Reverence the Book, and avoid the miserable habit of using it as a block to prop windows, &c. Follow what the Bible says *more*, and what even the best *men* have said about it *less*. Cultivate in the heart a deeper reverence for the Holy Bible and its Author.

---

*The clerk suggests this change:

N. T.: 3x9—27.
O. T.: 3x10x9—39.

At the close of this address the President made a short address, referring to the successful session, to the christian fellowship and courtesy that had characterized all, thanked all and especially Bro. Sherwin, who he said came to us as a stranger, but would leave us to live in our hearts forever. He then declared the Convention adjourned *sine die*.

N. B. BROUGHTON,
President.

R. D. GRAHAM,
F. P. HOBGOOD, } *Secretaries.*

N. B.—The Recording Secretary acknowledges his indebtedness to the editor of the *Biblical Recorder* for the report of Sunday's proceedings, having taken them almost literally.

APPENDIX.

To the Baptist State Sunday School Convention of North Carolina:

RECEIPTS.

Received (in cash) at Convention in Asheville,	$ 80 38	
Received since from Shelby Sunday School,	10 00	
" " " Charlotte Sunday School,	5 00	
" " " Fayetteville Sunday School,	5 00	
" " " 1st Raleigh Sunday School,	10 00	
" " " 1st Wilmington Sunday School,	5 00	
" " " Wilson and Tarboro Sunday Schools,	5 00	
" " " Wadesboro Sunday School,	5 00	
" " " Durham Sunday School,	10 00	
" " " Rev. W. M. Kennedy,	2 00	
" " " J. R. Rodwell,	2 50	
" " " Mt. Zion S. S., Flat River Association,	5 00	
Total receipts		$144 88

DISBURSEMENTS.

Paid Rev. D. B. Nelson, clerk,	$ 10 00	
" Expenses mailing minutes,	5 00	
" Postage and Wrappers,	4 48	
" Express on minutes,	90	
" Rev. J. E. Carter, traveling expenses,	21 00	
" Rev. A. E. Owens, " "	30 00	
" Edwards, Broughton & Co., for printing minutes,	73 50	
		$144 88
Still due Edwards, Broughton & Co.,	26 50	
Pledges not collected,	34 50	

Respectfully submitted,

W. P. SOUTHERN, *Treasurer.*

Per JOHN E. RAY.